

# Holiness to the Lord!

# The Juvenile Instructor



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NO. 20.

## CAUSING AN AXE TO SWIM.

WHEN the Lord was about to take Elijah up to heaven Elijah had for his companion Elisha, and he wanted him to tarry first at Gilgal, next at Bethel, then at Jericho; but the latter would not leave him; he replied to Elijah: "As the Lord liveth and as thy soul liveth I will not leave thee." They came to the river Jordan together and Elijah took his mantle, wrapped it together and smote the waters and they

unto thee and if not it shall not be so." Elisha did see the departure of Elijah into heaven and took up the mantle of Elijah that fell from him and went back and stood by the banks of Jordan, and with this mantle smote the waters and they parted as they had done for Elijah, and Elisha crossed over. Some of the sons of the prophets at Jericho saw him, and they said, "the spirit of Elijah doth rest on



were divided so that the two went over on dry ground. After they had crossed, Elijah said to Elisha, "ask what I shall do for thee before I be taken away from thee," and Elisha said, "I pray thee let a double portion of thy spirit be upon me." He replied "thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee it shall be so

Elisha" and they came out to meet him and bowed themselves down to the ground before him.

Many were the mighty deeds which Elisha did in the midst of the people after this. He was a great prophet and the Lord was with him. On one occasion the sons of the prophets said unto him that the place where they lived with him was not

large enough, and they proposed to him to go unto the river Jordan and there cut every man a beam and make a place there that they might dwell, and he told them to go. But they entreated him to go with them, which he did. Arrived at Jordan they cut down wood, but as one was cutting a tree down the head of his axe slipped off into the water. The young prophet grieved over the loss of his axe for it was borrowed; and he told the prophet of his loss and that it was a borrowed axe. The prophet inquired of him where it fell; he pointed out the place to him, and Elisha cut down a stick and cast it into the water at the place and the axe floated. He told the young prophet to pick it up, which he did. This is the scene which is represented in the engraving.

[For the *Juvenile Instructor*,

### CLEARING THE SHIP.

LET us imagine a bright morning near the close of April, 1863, at the port of Liverpool. The river is filled with water craft of every kind, from the first class steamship down to the common row boat, and presents a very animated scene. The mind is almost bewildered by the constant arrival and departure of steam, ferry, and tug boats, which seem to crowd in upon each other pell mell, at the landing stages, which are vast floating wharves, lying upon the water and rising and falling with the tide, and are connected with the solid masonry that lines the shore by long bridges, which are fastened at each end with hinges, forming a steep or an easy grade for footmen and vehicles, according to the falling or rising of the tide in the river.

We have not time to admire the miles of docks and basins for shipping, all built of cut stone, or to note the various appliances and conveniences for loading, unloading and repairing ships in this magnificent port, for, in company with the President of the European Mission, the clerks from his office, and a number of leading Elders, we have come down from 42, Islington, to go on board that noble sailing ship which is moved in the middle of the river and is flying the American flag. She has on board, of old and young, not less than a thousand souls of the Saints, and she is ready to sail for New York this afternoon, as soon as her passengers shall have passed the ordeal called "clearing the ship." Very few of these emigrants ever saw each other before the present time, but, animated by one faith and a common hope, they have saved up the necessary means for the journey to distant Utah, and having been informed by telegraph at their various homes, of the day and perhaps the hour at which the ship would sail, they all met here but a short time since, and before leaving the dock last night were shown their respective berths, which would constitute their temporary abiding places while on the ocean the coming five or six weeks.

Our party meets the three Government Commissioners, one of whom is a doctor, on the landing stage, together with the owners of the ship, and altogether we step on board a steam tug that is in waiting and are soon alongside our emigrant ship. A gangway is pushed from the top of the wheel house of the tug boat to the side of the ship, and one by one we go on board. What a busy scene. The emigrants are strolling about the deck, or swarming up and down the stairways which lead to the decks below, where the emigrants will sleep and take their meals. As we descend the stair through the main hatchway, which is a great square hole through the deck or top of the ship, and which is never closed except during a very bad storm at sea, we come to the main deck, which is tolerably light and comfortable, especially near the hatchways, for there is another stair through another great square hole further back, and there are small windows in the sides of the ship and larger ones at the stern, which give light in the main deck. The berths are

ranged around the sides in two tiers, like shelves, one above the other, leaving all the middle space open and clear.

Many of the emigrants are seated on boxes and chests in front of their berths, and are chatting, joking, writing letters, eating lunch and engaged in a variety of employments, good humor everywhere abounding. We go on down to the middle deck and still further to the lower deck, and find that the same order of things prevails, only there is less light as we descend, and we are further from the free air and sunshine.

The cooking will all have to be done at a place called the galley on the deck above, where a great amount of boiling and roasting can be done, but it is not expected that any baking will be needed, as there are abundant supplies of bread, crackers and hard bread on board. The last named is sometimes called sea biscuits.

The emigrants will be divided into districts or wards, and they will cook at the galley in regular turn. We notice that the families are grouped by themselves, also that the young men are at one end of the ship and the young women at the other. The sailors will not be allowed to come down here unless sent on especial business.

Meantime the clerks are busy settling up with delinquents, and the commissioners have inspected the supplies of provisions and fresh water on board and found them satisfactory.

The word is now passed down for every soul to come up on deck and old and young hasten to obey; the emigrants are all huddled together before the mainmast and a rope is stretched across from one side of the ship to the other, which encloses them in a kind of corral.

Men are now sent below to examine every nook and corner for stowaways, as they are called, men who sneak on board without a ticket and hide themselves away until after the ship sails, by which means they avoid paying their passage money.

The commissioners being ready, the emigrants come forward by families and present their tickets, the officers examine the tickets and tear off a duplicate copy that is attached to one side of the original. If the number, age, and sex of the various members of the family correspond with the ticket, and if the doctor does not detect any symptoms of contagious disease, the family are permitted to pass after receiving their ticket again.

But should any contagious disease be discovered, the person or persons affected will have to go on shore and remain until they are fully restored to health, when they will be permitted to sail and a ticket be furnished them on some other ship. These are excellent regulations, and in this respect Great Britain surely takes the lead of all other nations in thus protecting those emigrants from her shores. But here stands a tearful mother who by great exertion has procured the means for the emigration of her only son, a youth just reaching manhood. She has got permission to come on board and see him off, but has she warned him to beware of the sharpers in New York, who lie in wait with offers of friendship, money and wine, to get ignorant young men to enlist as soldiers in the war, and then rob them of the bounty money paid by government to volunteers? Let us hope she has cautioned him.

Here are blooming factory girls, acquainted with no kind of work except the daily routine of the power loom, but surely all of these have means to pay for their journey the whole way, and do not intend to stop in the States alone and among strangers to earn the means necessary for the remainder of the journey! We sincerely hope they will not be compelled to stop, for in doing so they will run a great risk of being led away by wicked men, and of making shipwreck of their faith. And here are children of tender years, who are being sent out to Zion by their parents, who have given them in charge to their friends and commended them to the protection of heaven until they can follow after—the poor innocents, when they get older it will cost more to pay their fare. Oh God, preserve these helpless children and raise up for them friends to supply the place of

their parents—such is our inward prayer. None of these good Saints have experience in that new land where they will make their homes, and many will be sorely tried, but we know that God will preserve the wheat.

But the entire company have passed inspection and preparations are being made for holding meeting. A table and a few camp stools are procured and placed near the mast, the President takes a seat, the Elders gather around, hymn books are brought out, and the majority join in some appropriate hymn, after which prayer is offered and the Elder officiating does not forget to commend the noble ship with her captain, crew, and passengers to the Divine Protection while they shall be tossed upon the bosom of the mighty deep. The President speaks feelingly, thanking God that so many have the opportunity of escaping out of Babylon and gathering up to the mountain of the house of God. He gives exhortation and advice, and proposes a returning Elder as president of the company while on the journey, who is sustained by vote, as are also two Elders as counsellors, and a clerk to record the important events of the journey. The President gives the emigrants his blessing, other speakers follow, then singing and prayer and leave taking, for the tug boat that is to tow the ship beyond the bar at the mouth of the river has arrived and is impatient to be off. Our adieus are short and hearty, the "God speed yous" are soon interchanged. We pass over the ship's side on to the tug boat, the cable is cast off, hats and handkerchiefs are waved, and three hearty cheers burst from a thousand throats. Ah! so much leave taking makes the heart tender, there go true-hearted Elders by whose side we have labored, and faithful Saints whose hospitality we have shared, wending their way to that distant land which contains our homes, our all on earth; tender thoughts and recollections come welling up from hidden depths, the eyes fill with tears, and there is a lump in the throat which seems to be increasing in size. But the eyes of strangers may be upon us—with a mighty effort we repress the rising emotion, and as we are unable to converse, we begin to try to form a plan for a new campaign in the remote missionary field to which we must now return.

J. N. S.

## REMARKS TO CHILDREN,

*Delivered by Elder GEORGE Q. CANNON, in the  
Tabernacle, Ogden City, Sunday, June 4, 1871.*

*(Concluded.)*

YOU girls, would not want, when you grow up to be women, to be unable to do household duties because of your delicate health. Now, to have good health, you must keep the laws of life by observing the course which God has pointed out. He knows better about our bodies than we do; He created and gave them to us and knows their constitution. When He tells us that a certain article of food is good for us, it is good; if He tells us another article is evil, we may be sure it is so. For instance, He tells us that hot drinks, and that wine and all intoxicating drinks are not good for man. He knows better what is good for us than we know; and if we do that which He tells us, we may rest assured that we will be blessed and be healthy. I would rather be a healthy man and be unlearned and live on coarse food, than be sickly and have a large amount of intelligence and learning and every good thing that men delight to eat.

President Joseph Young has been telling us about keeping our stomachs clear; we should remember what he has told us, and try and control our appetites, and not indulge them as we feel tempted to do when very hungry. If we will, we will be blessed with better health and shall live longer than those who do otherwise. It is a great blessing to live to a great age.

Many people do not entertain this view; but the Latter-day Saints do. Boys and girls of Latter-day Saints should prize the life which God has given them, and should take a course to ensure good health and so preserve their bodies strong and vigorous, and live to a great age.

There is one thing to which I will allude in connection with this subject. You children, probably, have heard people say they are lowspirited; I have frequently heard them complain of this. Sometimes they are cheerful and full of life, and enjoy themselves; but in a little while after they are lowspirited. One cause of this difference is the use of stimulants. A man who uses tobacco or liquor, or a woman who uses tea and coffee, cannot be so even tempered and cheerful as they would be if they did not use them. They who indulge the appetite for these things, while under their influence are more cheerful than it is natural to be,—they are above the mark. After awhile the influence of that which they have eaten or drank dies out, and their spirits sink in proportion, and they become fretful and cross. I do not know many among our brethren and sisters who use tea, coffee or tobacco; but, in my experience I have noticed that those who do, are more apt to be cross and peevish than those who do not.

Another point that has occurred to me I will now touch upon. Children have asked me, when in conversation, who God is, and where He is, and who made Him. Children are frequently told that God made them, but they want to know who made God. Jesus, our Lord and Savior, was once a child upon the earth as you are now. He was the Son of God on earth and He is now God in heaven. It was He who spoke to Moses in the wilderness, and it was He who revealed Himself to the brother of Jared and came to him before He was in the flesh. He gave revelations to His servants in ancient days; and He afterwards came upon the earth just as you have done. He came here, was born, had a father and mother, like you have. Well, who was His father? why God was His father; and who was God's father? why God had a father like you and I have. Now what I want to say in connection with this is, it is your privilege to become just what Jesus and God our heavenly Father have become, if you, while on earth, take a course to serve God and keep His commandments; for He is actually the Father of your spirits, just as your earthly parents are of your bodies. He created you and has sent you here for the purpose of keeping His commandments; and every one of you should try to be godlike in your conduct; you should endeavor to imitate Jesus in keeping the commandments of God, our heavenly Father. It is an easy thing to serve God and keep His commandments. Jesus says: "My yoke is easy and my burden is light." Every one of you ought to think of this. If you have a father on earth you want to be like him; you say "I want to be as good a man as my father." We have a Father in heaven, and every one of us, children and grown up people, ought to try and be like Him. We are from Him, and we should endeavor to act worthy of our parentage. If we do, He will bring us back into His presence and make us kings and give us glory and honor. We would all like to be kings and have rule and dominion. God will bestow these upon us if we take a right course.

I hope the children in Ogden will bear this in mind. Never go with those who tell lies; never go with boys who steal or use bad language; never go with boys or girls who are disobedient; but learn to obey, learn to be modest and virtuous; learn to be pure in your thoughts, and bring your bodies and minds into subjection to the law of God. This is my desire and prayer in your behalf, in the name of Jesus, Amen.

It is very injurious to eat just before retiring. The desire for it is simply the result of habit or of a morbid craving—and should be at once overcome.




# The Juvenile Instructor.

GEORGE Q. CANNON - - - EDITOR.

SATURDAY, SEPTEMBER 30, 1871.

## EDITORIAL THOUGHTS.



YOU have read in the Biography of the Prophet Joseph, published in the Juvenile Instructor, the many traps and plans men arranged to destroy the Prophet. After his death they framed charges against President Young and would have been pleased to kill him as they did Joseph; but they were unable to do so. The Saints came to these mountains, and since they have been here the President of the Church and the leading Elders have had peace. Mobs have not afflicted them. Writs have not been issued against them on false charges. The enemies of the truth have told lies about them; but they have not been able to get them into their power. For twenty-four years the Saints have been a free people. This has made the devil angry. How do we know that he has had this feeling? Because he has filled those who serve him with anger. They would do anything in their power to destroy the priesthood and the Saints.

At last these wicked people think they have got a trap in which they hope to catch the servants of God. The Judges who were sent here have set aside those laws of the Territory which do not suit them. They will not let any officer of the Territory act in their courts, because they are Latter-day Saints. They will not suffer a Latter-day Saint to sit on a Grand Jury. But they select their enemies for this position. They hope to get apostates and wicked men to swear to charges against the authorities of the Church, then to issue writs for them. By these means they hope to get them into their power and imprison them, or to have them run away and hide, or to have them resist. If the brethren give themselves up, then they hope to be able to harass and annoy them and wear out their lives. If they run away and hide, then the officers will say, "Oh, they are guilty of the crimes of which we accuse them; if they were not, they would not hide." But if they resist, then they will raise a terrible outcry and say "the Mormons are in rebellion against the laws and the Government, send troops to Utah and let us kill them all off and take possession of their country."

We firmly believe that these base wretches would like to have resistance offered. They thirst for the blood of innocence, and if they should issue writs for the brethren and the latter should not give themselves up, then they would have a pretext, they think, for calling upon troops to come here and slay the people. This is the old mobocratic spirit over again, only in a different form. It seems strange that men will act thus. But as long as Satan has influence over their hearts, they will hate the truth, war against it and strive to kill those who cleave to it. If the Latter-day Saints were a wicked people, got drunk, took the name of God in vain, stole and took advantage one of another, and were guilty of the dreadful sins which prevail in the world, then they would be of the world and the world would love its own. Would the Judges or other officers do then as they are doing now? Certainly not. But the Saints are industrious, united and peaceable. They try to serve the Lord,

and to keep His commandments. They do not gamble, get drunk, swear or fight; and for their good deeds the devil hates them, and all his followers feel as he does.

When a man becomes an apostate and forsakes godliness, he can practice every bad habit and all kinds of meanness, and he becomes one with the world. Such men hope by so doing to gain the favor of men; but they are despised. Wicked men despise traitors; they have no respect for men who deny the truth and turn to sin. And though apostates hope to gain favor and happiness by their conduct, they do not; they are in torment here, and they look forward with dread to the great hereafter.

The readers of the Instructor will soon grow to manhood and womanhood. The hatred which the wicked now have for their parents will be transferred to them, and this will continue to be the case until Satan shall be bound, and his power on the earth be taken from him. But the efforts which he and his followers are now making against the servants of God will not succeed in injuring the cause. They cannot stop the work of God, they cannot retard it; but all their attacks upon it, and all their plots against it will only spread it abroad and give it firmer root in the earth.

THE article which appears in another column, under the title of "Clearing the Ship," will be perused, we are sure, with interest by all our readers. Those who have never seen a ship can gain some ideas of the mode of life which the Saints led on board of sailing ships. Those who have seen vessels, and perhaps passed through the experience described in "Clearing the Ship," will have, we trust, many incidents brought to their remembrance by its perusal that will furnish food for pleasing reflections. We value this little sketch the more highly, because the Saints no longer cross the mighty ocean in sailing ships, they now embark on steam-ships, and instead of the voyage occupying a month or two as formerly, it is now generally made in ten or twelve days.

Our friend who furnishes us with this sketch of "Clearing the Ship" has had a varied experience as a missionary to foreign lands. He can give us many more very interesting sketches from his journals, and we trust he will do so. We know he will if he can possibly spare the time. In the meantime, we thank him, for ourselves and for our readers, and all the Elders who have written for our columns, for their kindness in giving us chapters from their experience for the profit of the public.

WE were grieved to learn from the Millennium Star, and also from private correspondence, that Elder George Reynolds now on a mission to England, and a very constant and valued writer for the Juvenile Instructor, was attacked with that loathsome and dangerous disease, small-pox, on the 27th of August. The Star said that strong hopes were entertained of his recovery.

The friends and family of Brother Reynolds were anxious, after this news reached here, to learn more respecting his condition, so a dispatch was sent by telegraph from here to him in England, inquiring how his health was. An immediate reply was received, dated Liverpool, September 26th, by Brother Septimus W. Sears, in which Brother Reynolds stated that he had quite recovered. This good news relieved the anxiety of his family and friends. They all felt thankful for the use of a telegraph wire, by which news could be sent from one continent to another, thousands of miles distant, in so brief a space of time. The reply of Brother Reynolds left Liverpool on the 26th and reached this city in time to be published in the Deseret Evening News on the same day.

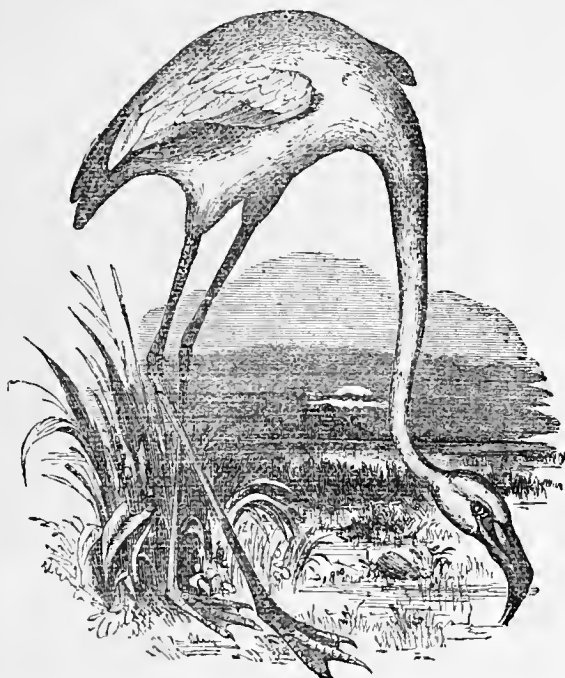
That man is wise who knows at all times when to speak.

[For the Juvenile Instructor.]

# THE FLAMINGO.

THE Flamingo is one of the gaudiest of the creations of God, for its head, neck and lower parts are rose colored, and its wings are a bright red; even its beak is red at the base, though it is black at the tip. When seen in flocks they present a dazzling appearance, almost resembling a troop of soldiers belonging to the British army, whose uniform, as I suppose you are aware, is a bright scarlet. They are found in the warmer regions of both continents.

The beak of this bird is thick, strong, naked, toothed and bent as if broken. Its feet are webbed, and its legs are long, to enable it to wade in the water, its neck is also very long so that it can easily catch the small fish and marine insects on which it feeds. It has three toes in front and a very short one behind. Its entire length is about four feet and a half.



These birds are very shy, and when they feed they post sentinels to watch and give an alarm at the approach of danger. The sentinel does this by giving a trumpet-like scream, when the whole flock make a rapid retreat, in which they trust more to the strength of their legs than to their wings.

The nests of these birds are very odd structures. They are made of mud scraped together and hardened by the sun, and in shape are very much like a round chimney pot, biggest at the base. Of course they cannot build these in the trees, as they could not get such unwieldy arrangements to stay without blowing off, and also it would be very hard work for the poor flamingo to have to fly up and down on the tree, so they build them in marshy places, slightly above the level of the water. Now they have a reason for building their nests in this shape. If they build nests like wrens or crows they would require an enormous big nest in which to tuck their long legs; so they adopt another plan, they build these long straight up and down nests, and then sit a straddle over them, like a man does across a horse, their legs dangling over each side. They look rather queer thus, but no doubt feel more comfortable than if they were swinging about in a big basin shaped nest up a tree.

The tongue of the flamingo is larger and more fleshy than that of any other bird. It was highly prized by ancient Roman gluttons; and modern epicures speak of this dish as a great luxury.

G. R.

[For the Juvenile Instructor.]

# Chemistry of Common Things.

## DECOMPOSITION NO 4.

WHERE litmus cannot be procured an infusion of red cabbage will answer to prepare "test papers." Some varieties of wine will answer; pure wine, to which nothing has been added, leaves a violet blue spot on white paper, wine that has been adulterated with sulphuric acid leaves a rose-red spot. In this example the vegetable coloring principle is a "test" for the acid.

In all cases the presence of water is necessary to determine those properties of matter known as "acid and alkaline." Dry sulphuric acid, called "anhydrous sulphuric acid, is a solid; white, fibrous and possessing no acid properties. It is not corrosive like the fluid acid. Dry carbonic acid has no re-action on litmus paper until it absorbs water from the atmosphere. All acids resemble these, the elements of water are necessary probably to bring together the constituents of the acid and alkali, is to bring them into contact so that they can re-act upon each other. Both acids and alkalies are alike in this respect, "in the absence of water we can get no evidence of acidity or alkalinity."

The attentive student will observe that different acids behave differently, this arises from the different degrees of solubility of those substances in water. Water has much to do with nearly all the changes that matter undergoes; even organic matter, that is so liable to decomposition, undergoes no change where the access of water is impossible, as in dessication of vegetables; or, when substances are preserved in ice, in which state the water is inert.

We may get an idea of the manner in which water acts, by pouring some on zinc and then adding a few drops of sulphuric acid; as explained in former articles, hydrogen is generated. Why is this? The water is decomposed. Zinc has an affinity for oxygen and seizes upon that of the water. Concurrently, the sulphuric acid seizes upon the oxide of zinc that is formed, which it dissolves, by reason of its "affinity" for that compound. Water is here the predisposing agent, the two affinities (of the zinc and sulphuric acid) operating at the same time, cause the decomposition of the water. These affinities are called "predisposing" by chemists, they are the basis of most chemical changes. Not only has water but heat also has much to do with chemical changes. Frequently bodies are united and disunited by heat. Mercury (quicksilver) exposed to dry heat at a certain temperature unites with the oxygen of the air, raise the temperature still more the oxygen is separated. Metallurgical operations (working in metals) smelting (working in ores) refining, and many other processes in the arts depend upon heat as a motive power in bringing about changes.

Light also exerts influence in bringing about decomposition. Light has bleaching properties upon some bodies, and darkening effects on other. Some substances are completely changed in their properties by light, the salts of silver are precipitated as metallic silver, other metals (perhaps all) are affected by light. The white chloride of silver ( $\text{Ag Cl}$ ) in a moist state becomes dark just in proportion to the amount of light acting upon it. One curious thing respecting the operations of light is that "all the rays of light do not act upon the salts of silver alike." Light itself, as it falls upon the earth produces different amounts of chemical change upon substances. Advantage is taken of the properties of light by the photographer; the beautiful views of our mountain scenery which are so justly lauded and admired wherever civilization exists, are not

dependent upon the use of the most excellent chemicals alone, but upon a thorough knowledge of the "chemistry of light."

With so many forces ever ready to produce decomposition it will be seen how indispensable it is to guard against error by absolute cleanliness in all our manipulations. The presence of the least particle of foreign matter may completely change the re-action of bodies. Bottles, test-tubes, glass rod, or strips of glass for stirring mixtures; mortars, pestles, &c., can be readily cleansed when they are just used, if put away for another time this is not so practicable; with the young experimenter, whose operations are conducted upon a small scale with very minute quantities for examination, it is indispensable that no impurities are present. Remember a portion of water, for instance, sent for analysis if examined in a glass that has been carelessly washed, may occasion a slight precipitate with nitrate of silver or chloride of barium, and thus seem to contain a chloride or sulphate; an earth brought into solution for chemical examination may precipitate a salt of silver because the containing vessel had been used for nitrate of silver and not thoroughly cleansed. All experiments relative to the testing of bodies in solution by re-agents, are in many cases dependent on the employing of clean vessels.

BETH.

## HISTORY OF THE CHURCH.

(Continued.)

NAUVOO city charter was repealed in January, 1845. At the next April Conference the name of the city was changed, by vote, to the city of Joseph, in honor of the Prophet. In describing the condition of the city at that time the Conference report says:

"Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife."

The people of God are not dependent upon charters or laws of human enactment for the peace which they enjoy. This was proved at Nauvoo at the time of which we write. The Legislature of the State had taken away all the rights of the city, made its ordinances void and left it in a position unlike that of every other place of its size in the State. Had any other city been thus left, the consequences would have been serious. But the Saints of God have a perfect law in the gospel which the Lord has revealed to them. It makes no particular difference to them whether they have laws passed by men or not, they live at peace with one another and are happy. Litigation and strife, trespassing upon rights, and depriving people of property or life are unknown among them. Yet it was necessary in a city like Nauvoo to have regulations by which the people could be protected from brawlers and violent, designing men who might come to the city. Here again, in making these provisions, the superiority of the organization enjoyed by the Saints was apparent. The gospel of Jesus, when fully taught among men, provides a perfect government. Another city, thus robbed of its charter, might obtain an organization by calling the people together and electing a committee, &c.; but at Nauvoo there was a man whom all looked up to as their governor and chief, appointed by the Lord. He presided over the Twelve Apostles,

and, with them, was recognized as having the right to prescribe rules and regulations for the government of the city. In company with the Twelve Apostles, President Young attended a meeting which he had appointed and ordained a number of Bishops to take charge of all the wards of the city. They were directed to select and set apart deacons in their wards to attend to all things needful and especially to watch; to be, in fact, among other things, a police to maintain peace and good order throughout the city.

There were many suspicious characters who came to the city, and who presumed upon the people because the city charter was repealed. Some of these were notorious for their crimes, and it was well known that they had evil designs in visiting Nauvoo. But how could they be dealt with? There were no police who had the authority to arrest them, and for the people to have waited upon them and warned them to leave the city would not have been wise. Such a course would have afforded new pretenses to the enemies of the Saints for getting out writs and carrying them off to prison. Yet something had to be done. It was and still is, a common practice among Yankees, when engaged in conversation or in making a bargain, to take out their pocket knives and commence whittling; frequently, also, when engaged in thought they indulge in the same practice, accompanying the whittling by whistling. No person could object, therefore, to the practices of whittling and whistling. Many of the boys of the city had each a large bowie knife made, and when a man came to town who was known to be a villain, and was there for evil purposes, a few of them would get together, and go to where the obnoxious person was, and having previously provided themselves with pine shingles, would commence whittling. The presence of a number of boys, each whittling a shingle with a bright, large bowie knife, was not a sight to escape the notice of a stranger, especially when these knives came uncomfortably close to his body. His first movement, of course, would be to step back and ask what this meant. The boys would make no reply, but with grave faces, keep up their whistling, as though the chief and only pursuit of their lives was whittling and whistling. The man would very likely get very indignant and threaten what he would do if they did not leave him. This would call forth no expression, except, perhaps, the whistling would be a little louder, and the knives would be pushed a little closer to him. In the meantime the crowd of boys would be all the time increasing. What could the man do? If he was armed, he could shoot; but the resolute expression of the boys' faces, and the gleaming knives which they used so dexterously in whittling, would convince him that discretion was the better part of valor; besides, who would want to fight with a crowd of boys? If a man were to whip them, it would be no credit to him; and if they were to whip him, which would most likely be the case, what a disgrace it would be. The most we ever knew them to do was to stand for awhile and curse and threaten. When they found they could not drive off their tormentors by these means, then they would walk off in the direction of their stopping place if they had one in town, or if they had not, in the direction of the ferry, followed by the troop of boys vigorously whittling and whistling; but not uttering a word. To be thus made the laughing stock of the town was maddening; but there was no help for it. There was no law against boys whittling and whistling. The result would be that these people would get out of the city as quickly as possible, for they did not know how soon they might have another visit from the boys.

This unique method of disposing of bad characters, and causing them to leave the city, became universal among the boys. They keenly felt the wrong which had been inflicted upon the Saints, and they entered heartily into this plan to free the city from the presence of men whose aim was to create trouble and to drive their fathers and mothers and friends from their homes. It was fun to them, and it proved most effectual

in accomplishing the desired object. The news soon spread around that improper characters had better not visit Nauvoo. It was true the charter was repealed, and the city had no municipal government; but still the people were not powerless. The boys had constituted themselves a committee to keep the city free from low characters, and their method of doing so was one that could not be resisted. The plan was one that was liable to be greatly abused, and under other circumstances its adoption might have been attended with bad effects, for boys might combine to thus drive off innocent and unoffending men. But in extreme cases, extreme measures are needed; and this was the position of Nauvoo. We never heard of any evil that arose from the boys whittling and whistling.

(To be continued.)

## ANECDOTES OF CATS.

FROM CHAMBERS'S MISCELLANY.

THE cat belongs to the same natural family as the lion, tiger, panther, leopard, puma, serval, ocelot, and lynx. The tribe is perhaps one of the best defined in zoology, all its members having characteristics of structure and habit not to be confounded with those of other animals. Every reader must be familiar with the forms of the tiger and domestic cat, and these may be taken as types of the family. The rounded head and pointed ears, the long lithe body, covered with fine silky hair, and often beautifully marked, the silent stealthy step, occasioned by treading only on the fleshy ball of the foot, the sharp retractile claws, the large lustrous eyes, capable, from the expansive power of the pupil, of seeing in the dark, the whiskered lip, the trenchant carnivorous teeth, and the tongue covered with recurved bony prickles, are common to all.

In their habits and manner of life they are equally akin. They inhabit the forest and the brake, sleeping away the greater part of their time, and only visiting the glade and open plain when pressed by hunger. They are for the most part nocturnal in their habits, being guided to their prey by their peculiar power of vision, by their scent, and by their hearing, which is superior to that of most other animals. Naturally, they are strictly carnivorous, not hunting down their prey by a protracted chase, like the wolf and dog, but by lying in wait, or by moving stealthily with their supple joints and cushioned feet, till within spring of their victims, on which they dart with a growl, as if the muscular effort of the moment were painful even to themselves. Whether the attack be that of a tiger on a buffalo, or that of a cat on a helpless mouse, the mode of action is the same—a bound with the whole body from the distance of many yards, a violent stroke with the forefoot, a clutch with the claws, which are thrust from their sheaths, and a half-tearing half-sucking motion of the jaws, as if the animal gloated in ecstasy over the blood of its victim.

This mode of life has gained for these animals the common epithets of 'cruel, savage, and bloodthirsty,' and has caused them to be looked upon by the uninformed as monsters in creation. Nothing could be more erroneous. No creature is capable of moral good and moral evil save man; he it is alone that can judge for himself; and he it is upon whom this gift of judgment has imposed the responsibility of right and wrong. The tiger in slaughtering a stag gratifies no evil passion; he merely satisfies an appetite which nature has implanted within him, and which nature has surrounded with the objects for its satisfaction.

### THE DOMESTICATED CAT.

Respecting the domestication of the cat, of which there are many varieties, differing in size, length of hair, color, and the like, we have no authentic information. We have no knowledge

when it became the associate of man; nor do we know anything concerning its original habitat. It is true that the wild cat has inhabited Great Britain, the continent of Europe, and Asia, from the earliest periods; but that animal presents so many differences, that naturalists generally consider it as belonging to a distinct species. Thus it is a larger and more powerful animal than the domestic one; has longer and shaggier fur; has a more ferocious aspect; has the intestinal canal shorter, which proves it to be more decidedly carnivorous; and has the heart and stomach not quite so like those of the more omnivorous dog. The most of these are transient distinctions, which domestication might obliterate; but we can hardly conceive of the same influence acting so decidedly upon the internal structure. However this may be, the general opinion at present is, that they belong to different species; that the wild cat is strictly an inhabitant of the brake, enduring with admirable fortitude the extremes of heat and cold; and that the domestic animal, from its more delicate constitution, and its fondness of warmth, seems to have sprung from a southern habitat.

Every one is so perfectly familiar with the domestic cat, that any description of the animal is altogether unnecessary; yet one or two of the more obvious varieties may be mentioned, with the remark, that it is quite as difficult, from their present appearance, to refer them all to one stock, as it is to believe that that stock is the wild cat of the British brake. The Cat of Angora, says a recent writer, of whose descriptions we avail ourselves, is a very beautiful variety, with silvery hair of fine silken texture, generally longest on the neck, but also long on the tail. Some are yellowish, and others olive, approaching to the color of the lion; but they are all delicate creatures, and of gentle dispositions. The Persian Cat is a variety with the hair very much produced, and very silky, perhaps more so than the cat of Angora. It is, however, differently colored, being of a fine uniform gray on the upper part, with the texture of the fur as soft as silk, and the lustre glossy; the color fades off on the lower parts of the sides, and passes into white, or nearly so, on the belly. This is probably one of the most beautiful varieties, and it is said to be exceedingly gentle in its manners. The Chinese Cat has the fur beautifully glossed, but it is very different from either of those which have been mentioned. It is variegated with black and yellow, and, unlike the most of the race, has the ears pendulous. The last we shall mention is the Tortoise-shell Cat, one of the prettiest varieties of those which have the fur of moderate length, and without any particular silvery gloss. The colors are very pure black, white, and reddish orange; and in this country, at least, males thus marked are said to be rare, though they are quite common in Egypt and the south of Europe. This variety has other qualities to recommend it besides the beauty of its colors. Tortoise-shell cats, though very elegant and delicate in their form, are, at the same time, very active, and among the most attached and grateful of the whole race. It may be remarked, however, that there is much less difference in manners than in appearance, and that those which are best fed and most kindly treated are invariably the best natured and the most attached.

It has already been observed that little or nothing is known regarding the history of the domestic cat; and naturally so, since the animal is generally too insignificant to merit much attention. The cat has been known from time immemorial to the Chinese, Hindus, and Persians; was domiciled among the Phœnicians, Egyptians, Jews, Greeks, and Romans; and even figures in the mythology of some of these nations. Among the Egyptians the cat was held in the greatest veneration. If one died a natural death, it was mourned for with certain appointed symbols of grief; and if killed, the murderer was given up to the rabble to be buffeted to death. Cats were thus not only held sacred when alive, but after death were embalmed and deposited in the niches of the catacombs. The story is told that an insult offered to a cat by a Roman was the cause of an



insurrection among the Egyptians, even when the fact of their own vanquishment could not excite them to rebel; and it is also told that Cambyses, availing himself of this regard for the animal, made himself master of Pelusis, which had hitherto successfully resisted his arms. The stratagem which he fell upon was in the highest degree ingenious: he gave to each of his soldiers employed in the attack a live cat instead of a buckler, and the Egyptian garrison, rather than injure the objects of their veneration, suffered themselves to be conquered. M. Baumgarten informs us, that when he was at Damascus he saw there a kind of hospital for cats: the house in which they were kept was very large, walled round, and was said to be quite full of them. On inquiring into the origin of this singular institution, he was told that Mohammed, when he once lived there, brought with him a cat, which he kept in the sleeve of his garment, and carefully fed with his own hands—cutting off his sleeve rather than disturb the slumber of his favorite. His followers in this place, therefore, ever afterwards paid a superstitious respect to these animals; and supported them in this manner by public alms, which were very adequate to the purpose.

(To be continued.)

**THE TRAVELER TREE.**—This is the name given to a tree which grows in Madagascar, so called because the lower parts of its stems contain pockets or receptacles, which in the driest seasons are filled with pure water. The weary traveler is sure to find refreshment by puncturing these pockets with a spear. From a solid trunk varying from ten feet upwards, and similar in appearance, though not in nature, to that of the southern palmetto, springs up a bunch of stems, each eight or ten feet long, and each supporting a leaf of the same length and some ten or twenty inches wide. These leaves, when dried, form the thatch of all the houses on the eastern side of the island, making a perfectly waterproof covering, while the stems are used for partitions and sides. The bark of the trees is very hard and, unlike that of the palmetto, is easily stripped off from the interior soft parts. For large houses this bark is cut in pieces of twenty or thirty feet long and twelve or eighteen inches wide, and the entire floor covered with the same, as well joined as ordinary timber. The green leaves are used by traders in place of waterproof wrapping paper for packages; by the women, for table cloths and the heavy pieces cut out of them for plates at meals, while certain portions are even formed into drinking vessels and spoons. But the chief peculiarity of this remarkable tree is that, while standing in the forest, the stems always contain a large quantity of pure water, of which travelers and natives make use in the arid seasons, when the wells and streams are dry. To obtain it, a spear is driven a few inches deep in the thick end of the stalk, at its junction with the trunk, and then withdrawn, when the water flows out abundantly. As every one of the twenty, thirty, forty, or more stalks can give from a pint to a quart of water, a large amount is contained in each tree.

**WHAT SHALL THAT BOY DO.**—Who will tell the boy who reads this, what he will do? When he becomes a man will he do many things? Will he read and so be intelligent? Will he write, and so be useful and healthful in speech, ready in communication and of strong influence? Say, my boy, what are you going to do by-and-by. Do you swear now? Do you cheat, deceive, lie or steal? Do you do dishonorable things? Are you disrespectful to, or do you disobey, your parents and teachers?

Remember the boy makes the man. If the boy is bad the man will be. Fix it in your mind which you will be.

## Selected Poetry.

### GREEN APPLES.

Pull down the bough, Bob! Is n't this fun?  
Now give it a shake, and—there goes one!  
Now put your thumb up to the other and see  
If it is n't as mellow as mellow can be,  
I know by the stripe  
It must be ripe!  
That's one apiece for you and me.

Green, are they? Well no matter for that,  
Sit down on the grass and we'll have a chat,  
And I'll tell you what old Parson Bute  
Said last Sunday, of unripe fruit.

"Life," says he,  
"Is a beautiful tree,  
Heavily laden with beautiful fruit.

"For the youth there's love, just streaked with red,  
And the great joys hanging just over his heart;  
Happiness, honor, and great estate,  
For those who patiently work and wait;  
Blessings," said he,  
"Of every degree,  
Ripening early and ripening late.

Take them in season, pluck and eat.  
And the fruit is wholesome, the fruit is sweet;  
But, Oh, my friend!" Here he gave a rap  
On his desk, like a regular thunder-clap,  
And made such a bang,  
Old Deacon Lang  
Woke up out of his Sunday nap.

"Green fruit," he said, "God would not bless;  
But half life's sorrow and bitterness,  
Half the evil, and ache and crime,  
Came from tasting before the time,  
The fruits heaven sent,"  
Then on he went  
To the fourthly and fifthly—was n't it prime?

But, I say, Bob, we fellows don't care  
So much for a mouthful of apple or pear;  
But what we like is the fun of the thing,  
When the fresh winds blow and the songbirds bring  
Home grubs, and sing  
To their young ones a-swing  
In their basket nest, tied up by its string.

I like apples in various ways;  
They're first-rate roasted before the blaze  
Of a winter's fire; and oh, my eyes,  
Are n't they nice, though, made into pies!  
I scarce ever saw  
One, cooked or raw,  
That was n't good for a boy of my size.

But shake your fruit from an orchard tree,  
To the tune of the brook and the hum of the bee,  
And the chipmunks chirping every minute,  
And the clear, sweet note of the gray little linnet,  
And the grass and flowers,  
And the long summer hours,  
And the flavor of sun and breeze are in it.

But this is a hard one! Why did n't we  
Leave them another week on the tree?  
Is yours as bitter! Give us a bite,  
The pulp is tough, and the seeds are white,  
And the taste of it puckers  
My mouth like a sucker's!  
I vow, I believe the old parson was right! \*

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